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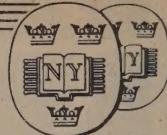
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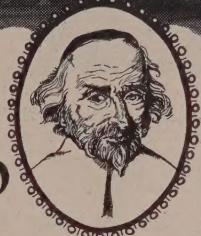
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NEW titles in the field of devotional literature offer a choice of material from which to replenish a shelf of books for personal use. Among them are anthologies of prayers, books of meditations and selected readings, and books on the practice of prayer.

The Forward Movement has made a major contribution to the literature on prayer through its newest collection, *Prayers for All Occasions* (10 cents). The size and content of the booklet will make it as valuable as its well-known companion, *Prayers New and Old* (10 cents). It contains sections of well-selected family prayers, personal prayers, intercessions, prayers for special occasions, litanies, and meditations.

From England comes the fifth edition of *An Anthology of Prayers* compiled by A. S. T. Fisher (New York, Longmans Green, 1950. \$1.25). Adapted especially for home and school use, this anthology contains prayers both ancient and modern, from Churchmen and nonchurchmen.

Titles no longer new but greatly to be desired because they will enrich personal devotion are *Great Souls at Prayer*, a compilation of prayer, praise, and aspiration from St. Augustine to Robert Louis Stevenson, and *Prayers of the Spirit* by John W. Suter, containing one hundred prayers by the author. At present out of print, *Prayers of the Spirit* is well worth seeking in the second hand market. *Great Souls at Prayer* can be ordered through Morehouse-Gorham.

Valuable in a library of materials on personal devotions are books on how to pray. Two new titles are suggested. One is *The Dazzling*

continued on page 4

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VOL. 116 NO. 3
MARCH 1951
Editor WILLIAM E. LEIDT

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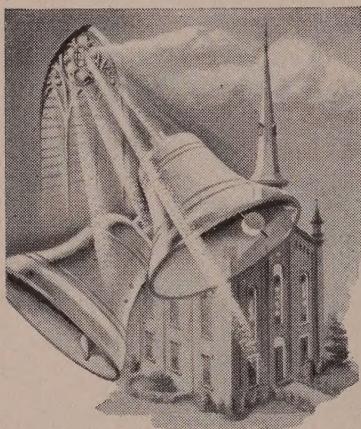


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Read A Book

continued from page 2

Darkness by Guy Bowden (New York, Longmans Green. 1951. \$2). Addressed to the many who believe in the value and necessity of prayer, but find the experience disappointing, this study is a guide to a satisfying prayer life.

Through Christ Our Lord by Georgia Harkness (New York, Abingdon Cokesbury. 1950. \$1.25) is another recent title in the same field.

Powel M. Dawley, professor of ecclesiastical history at General Theological Seminary and author of *Chapters in Church History* (New York, National Council. 1950. \$1.50) presents a series of seven devotional studies called *The Words of Life* by Powel M. Dawley (New York, Oxford. 1950. \$1.75). The studies are based on our Lord's words from the Cross. Japan's most famous Christian is the author of *Meditations* by Toyohiko Kagawa (New York, Harper. 1950. \$1.25) in which he interprets one hundred and one New Testament passages.

Two great names from the Church of England should be on the shelf as sources of devotional reading. *Daily Readings from William Temple* compiled by H. C. Warner (New

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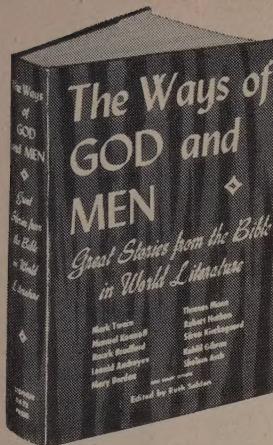
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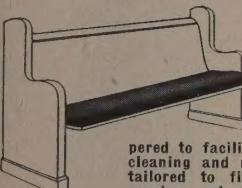
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June 14-July 2

MARCH

- 11 Passion Sunday
- 18 Palm Sunday
- 22 Maundy Thursday
- 23 Good Friday
- 25 Easter Day

APRIL

- 2 The Annunciation
- 15 Corporate Communion of United Movement of the Church's Youth
- 20-23 Woman's Auxiliary Executive Board meeting. Seabury House, Greenwich, Conn.
- 24-26 National Council meeting. Seabury House
- 25 St. Mark
- 29 Rogation Sunday. Church of the Air. CBS. 10:30-11:00 EDST
- 30 Rogation Day

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York, Macmillan, 1950. \$2.50) contains more than a thousand brief quotations from the writings of the late Archbishop of Canterbury. While the spirit of the man who was called both a "lighthouse," and a "series of explosions," can again be captured in *The Best of Dick Sheppard* edited by Halford E. Luccock (New York, Harpers, 1951. \$2.50).

Fortunately for any who may be starting a shelf of devotional literature, some of the classics are available at very nominal cost as well as in gift editions. The Forward Movement publishes *Brother Lawrence on the Practice of the Presence of God* and *The Greatest Thing in the World*, an essay on love, at eight cents each. *Of the Imitation of Christ* by Thomas à Kempis is available at eighty-five cents.—A.E.H.

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El Paso Herald Post

Meeting in El Paso, Texas, House of Bishops considers many issues, such as Church's mission to urban and industrial areas

New Bishops Elected at Meeting in Texas

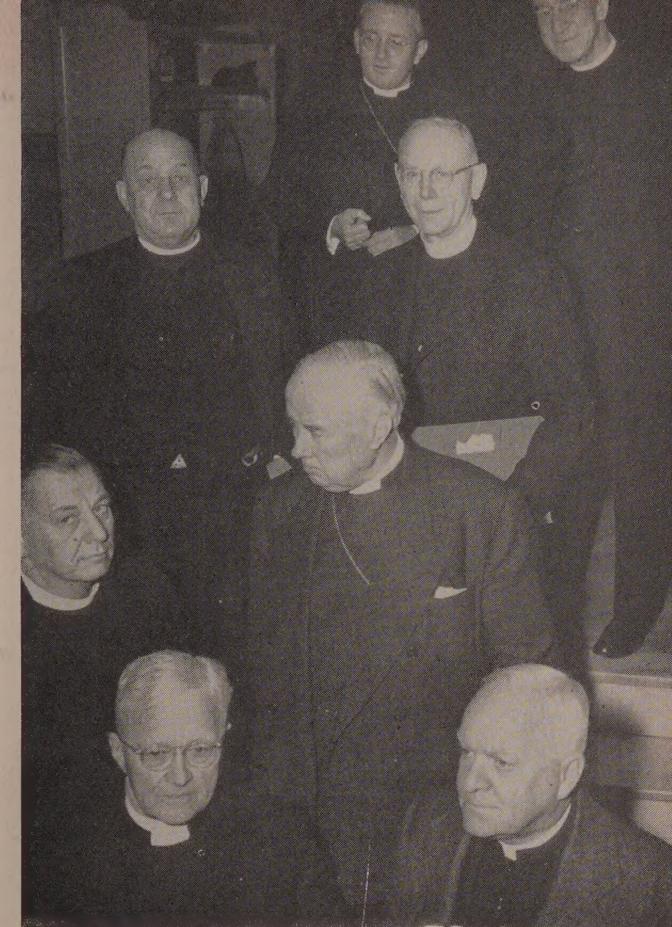
ONE hundred and nineteen bishops from continental United States and scattered points overseas assembled in El Paso, Tex., for one of the best attended interim meetings of the House of Bishops (FORTH, February, page 12). They met from January 9 through 12 at St. Clement's Church of which the Rev. William G. Wright is rector.

In the four days they spent in the Missionary District of New Mexico and Southwest Texas, the diocesans discussed and voted upon a wide range of Church business. They elected three missionary bishops, adopted a statement on military deferment for postulants, and heard a report on urban Church work, to name but a few of the topics covered.

Fill Vacant Jurisdictions

The episcopal elections were made to fill the vacant jurisdictions of North Dakota, Utah, and Puerto Rico. The Rev. A. Ervine Swift, rector of Holy Trinity Parish, Manila, P. I., was elected Missionary Bishop of Puerto Rico; the Rev. Richard R. Emery, rector of St. Paul's Church, Minneapolis, Minn., was chosen Missionary Bishop of North Dakota; and the Rev. Richard S. Watson, dean of St. Mark's Cathedral, Seattle, Wash., was elected Missionary Bishop of Utah. Mr. Swift, Mr. Emery, and Dean Watson all have accepted their elections.

The bishop-elect of Puerto Rico is a missionary who already has served the Church overseas. He was a member of the faculty at St. John's University, Shanghai, and was assistant priest at St. Hilda's Refugee



El Paso Herald Post
FLOCKING BACK to House of Bishops session are (back to front): Bishops Gooden, Canal Zone; Gilbert, retired, New York; Blankingship, Cuba; Washburn, Newark; Pardue, Pittsburgh; Keeler, Minnesota; Clingman, Kentucky; Barnwell, Georgia

Camp, Wuchang, China. In Manila he also has served as chaplain of St. Luke's Hospital as well as rector of Holy Trinity. A graduate of the University of Oklahoma and Episcopal Theological School, Cambridge, Mass., Mr. Swift was for a time Assistant Secretary and acting Executive of the Overseas Department of the National Council.

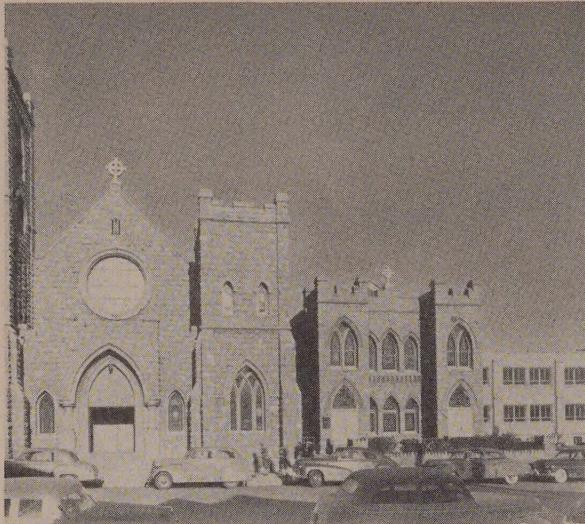
Mr. Emery, a graduate of the University of Minnesota and Seabury-Western Theological Seminary, Evanston, Ill., has spent his entire ministry in the Diocese of Minnesota, serving at Windom, Worthington, Albert Lea, and Minneapolis. In 1949 he was a deputy to General Convention.

Dean Watson, a member of the National Council, was educated at the University of North Dakota and Virginia Theological Seminary, Alexandria, Va. The son of a clergyman, he was ordained to the priesthood in 1932, and ministered in parishes in Sherman and Houston, Tex., and Tuscaloosa, Ala., before going to Seattle.

Another step taken by the House of Bishops was the adoption of a statement prepared by the deans of theological seminaries on deferment of military service for pre-seminarians. It requires that an applicant for deferment must be a postulant; that the seminary

continued on next page

House Elects Bishops . . . continued



Slogvris
ST. CLEMENT'S CHURCH, El Paso, Texas, is scene of interim House of Bishops meeting. 119 bishops were in attendance.

must receive a letter from his bishop containing a positive statement of pre-enrollment; that the seminary must receive a transcript of his college work, covering at least two years; and that he will undertake to pursue in college under the direction of the seminary faculty a recommended course of studies. The seminary reserves the right to accept pre-enrolled students only if they satisfy the faculty of their general fitness for the ministry.

The bishops devoted one morning session to a discussion of the Church's urban work. At its last meeting the House of Bishops had requested the National Council's Department of Christian Social Relations to make a study of the Church's mission in urban, industrial, and depressed areas. A report, prepared by the Committee on Urban Work, was presented by the Rt. Rev. Stephen E. Keeler, chairman of the Department of Christian Social Relations. The Rt. Rev. Karl M. Block, Bishop of California, told of the rapid population increases in his diocese and the problems created by this influx. The Rt. Rev. Wallace E. Conkling, Bishop of Chicago, told his listeners that a parish should never be sold but that it should be adapted to the needs of its locality.

Reports on Slum Area Work

The Rev. C. Kilmer Myers, priest-in-charge of Grace Church, Jersey City, N. J., was invited to El Paso to tell of the work being done in his parish which is situated in one of Jersey City's slum areas, once a fashionable residential district. The story of this urban parish which now is playing an important role in the spiritual and community life of its neighborhood will be told in an early issue of FORTH.

The Rt. Rev. Henry I. Louttit, chairman of the Armed Forces Division of the National Council, gave a detailed report of its work. This was fully approved by the House. Rectors of parishes near military installations were urged to minister to Episcopal



MEXICO'S Missionary Bishop, the Rt. Rev. Efrain Salinas y Velasco (left) dines with Bishop Scaife, Western New York

service personnel and were requested to induce their congregations to welcome service men and women into their homes. Bishop Louttit said there are now eighty-seven chaplains in active service, but he anticipates that this number will be increased to 150 or 200 by the end of this year. While increased funds will be needed for work with the Armed Forces, the Presiding Bishop indicated that there was no immediate necessity for a special campaign.

Plan for Anglican Congress

The House heard a report on the progress of plans for the Anglican Congress scheduled to be held in Minneapolis, August 9-16, 1953 (FORTH, January, page 32). Among the distinguished speakers will be the Most Rev. Geoffrey F. Fisher, Archbishop of Canterbury (see page 13). It was urged that consideration be given to the participation of women and young people in the congress which will include mass meetings and probably a pageant and other features. The present plan calls for representation of the bishops, one priest and one lay delegate from each of the dioceses of the Anglican Communion.

The House voted to change the name of the Missionary District of the Philippine Islands to the Missionary District of the Philippines. Another item of the overseas agenda was episcopal oversight of the new work about to be begun on the Island of Okinawa (FORTH, September, 1950, page 7). This was placed under the jurisdiction of the Missionary Bishop of Honolulu.

Among other items taken up by the assembled bishops were: the use of the provincial organization and what could be done to increase it; a request that parishes include an item in their budgets for the National Council of Churches of Christ in the U. S. A.; the work of the World Council of Churches; the continued need for aid to refugees; and the evangelistic opportunities in Italy, France, and Belgium.

THE ROCK ⁺ OF REALITY

A Message for Easter by the Presiding Bishop

THE plainest fact of today is that we live in a time of crisis. No one is able to predict the future or to give complete and satisfactory solutions to our problems. But deeper than the evident perplexities in regard to action, there is the fact that men and women everywhere are in a state of disillusionment, of emotional and intellectual confusion within themselves. In an era of revolutionary change, they must have some rock of reality upon which to stand. Such was the experience of the first disciples. After the Crucifixion, they were discouraged, bewildered. *We trusted that it had been he which should have redeemed Israel.* Then came the impact of the fact of the Resurrection. The stern task given them still remained. But now they understood as never before the meaning and purpose of God, of life and their lives. They were given insight, courage, and above all, spiritual power.

So may this Eastertide bring us once again these great gifts, as we realize the truth that God reigns. The joyful news, *He is risen*, does not change the contemporary world. Still before us lie work, discipline, and sacrifice. But here is the spiritual power to perform the same.

*And when the strife is fierce, the warfare long
Steals on the ear the distant triumph song
And hearts are brave again and arms are strong
Alleluia, Alleluia!*

W. K. Shimer
PRESIDING BISHOP



St. Matthew's Church, Bilac, is one of many Japanese missions in Brazil which were begun through work of the Ven. João Yasoji Ito



SINGLE-HANDED, Archdeacon Ito (here as he was when he came to Brazil in 1923) has developed work in Japanese colonies

Ito is a Missionarie

BRAZIL ARCHDEACON BEGAN JAPA

By the Rt. Rev.
LOUIS C. MELCHER

JUST off southern Japan, the doomed freighter *Ko Un Maru* floundered in the roaring seas of a late summer typhoon. Her propeller smashed, she was a helpless plaything for the bitter wind and smoking, towering waves which pounded her decks and drove her inexorably toward the jagged coastal rocks. So swift and violent was her end that there was no time for human thought

• The Rt. Rev. LOUIS C. MELCHER was consecrated Bishop Coadjutor of Southern Brazil in 1948 and became Bishop of Central Brazil on creation of that district by the House of Bishops in 1949.

or action—there was only a roar, higher and more terrible than that of the gale. And then the black water swirled viciously above its victims.

Even as the sea thundered its triumph over the inventions of man, a young naval cadet assigned to the *Ko Un Maru* found himself miraculously alive and clinging to one of the ship's masts, broken off in the wreck. He tried to shout, to learn if there were other survivors. But only the wind and the boiling ocean answered, mockingly. He was alone in the darkness.

Yasoji Ito was twenty. He did not want to die. Hour after hour he desperately wrapped himself around the mast, fighting the waves with all the strength of his wiry young body. And during that long terrible night he prayed—not with the prayers of



THREE are baptized and two confirmed at Japanese farmhouse by Bishop Melcher. Ito, at his left, travels nine hundred miles from home, visits all missions each month.

his Buddhist forefathers, but in the vaguely remembered words he had heard in a Christian church when he was a school boy.

He prayed to the "unknown God" with increasing confidence as the night wore on, and promised that if

he were saved he would endeavor to know Him and to serve Him. Bruised by the storm, exhausted, but still alive, the young cadet was picked up the next morning by a Japanese fishing boat.

The vow taken on that night more than forty years ago, to know God and to serve Him, has been, in essence, the guiding principle of Ito. Now archdeacon for Japanese work in the Missionary District of Central Brazil, his life story has been one of continuous service to others, of endless work, of sacrifice, of a job well done.



ITO FAMILY includes Mrs. Ito, daughter of first Bishop of Osaka, Eunice, Peter

With remarkable singleness of purpose he went where he was needed most, among his own people in Brazil. He went alone, with none before him to smooth his path and make the way easy. Single-handed, this small, energetic, dedicated man developed the Church in the Japanese settlements in Brazil, and in so doing won the hearts of all who knew him. Even those who are not Christian find in him someone to admire, respect, and emulate.

A missionaries' missionary, himself the product of the Church's mission in his native land, Japan, he has caught the great vision of man's need for Christ and of his own responsibility for carrying that Gospel to his people that their need might be filled. And to carrying that message the archdeacon has devoted his heart, mind, body, and soul.

A tireless worker, Ito takes no holidays from his job. Every place he goes, every person he meets represents an opportunity not to be wasted. When he travels by bus he talks to every Japanese who gets on. When the bus stops briefly in a village, he literally runs to some Japanese house to pay a call of three or four minutes.

Whenever he is in a small city he looks up all the people he can. Recently when we were traveling together, we arrived in Birigui in the late afternoon. After getting settled at the little hotel, Ito started out. About six o'clock he returned and

continued on next page

missionary

WORK ALONE



Map of Diocese of Central Brazil shows Archdeacon Ito's scattered Japanese missions



FIRST Bishop of Southern Brazil visits Japanese Colony Registro mission in 1924



RAISING crosses to mark site of future churches shows Ito's faith in his work



HOME BASE for Archdeacon Ito is his parish, St. John's, in city of São Paulo

A Missionaries' Missionary. continued

sank into a chair with a sigh. When I asked if he were tired, he replied, "No, Bishop, not tired—but ten calls, and ten cups of tea!"

Despite the fact that he is always busy, Ito has the happy faculty of being able to relax completely. Often when we are riding over the horrible roads of the interior in a bouncing truck or delapidated automobile, he will put his head on the back of the seat and go to sleep. He awakens as quickly as he sleeps, refreshed and ready to work again.

Ito is Born Actor

A born actor and gifted story teller, he has a flair for dramatizing his own tales to children. They adore him, and there are always numbers of young people in the Itos' home on São Paulo, some friends of his own children, some from the colonies, who make the Ito house their "home away from home."

Ito also has a delightful sense of humor. On one of my visitations to a Japanese church, I preached in English, and the archdeacon translated the sermon into Japanese. After the service I asked him, "Ito, are you really getting what I say in English, and are you telling the people what I say?"

He smiled, and with all the politeness of his country, bowed low and replied, "Yes sir, Bishop. I am tell-

ing them what I think you *ought* to say."

Archdeacon Ito's life is almost a story book tale. Born in 1888 in the mountainous province of Shinsyu, Japan, and raised by his Buddhist parents in that faith, he had no knowledge of Christianity until he went to school in Tokyo when he was sixteen years old. As he puts it, "Like many boys of young age, I was a dreamer. Since Japan was a maritime nation, I dreamed of some day commanding a great ship that would take me to all the ports of this world, promoting foreign trade and thereby bettering the situation of thousands of my fellow countrymen."

He entered the navigation school in Tokyo, and there for the first time he came in contact with Christianity. From time to time he visited various Christian churches, understanding little of what it was all about, yet finding something that was reaching into the depths of his soul and, as he says, "making me feel at home."

Upon graduation from the navigation school, he entered the Japanese Commercial Navy as a cadet. It was during this period that he was shipwrecked and made the promise which has guided his life ever since. He says, "In fulfillment of my promise I set out in search of the God who had listened to my prayer."

Ito entered Trinity Church School

in Osaka, and there he came to know the God of the Christians and to understand the faith of the Christian Church. On June 12, 1909, he was baptized by the Rev. P. G. Kawai. After finishing at Trinity, he went to the Central Theological Seminary in Tokyo having been admitted as a candidate for Holy Orders by the Bishop of Osaka. He completed his theological course in 1919.

At that time there was taking place the great migration of Japanese to Brazil. Thousands of them left their old life and customs, seeking a new home and new opportunities in the lands of the great State of São Paulo. Ito says of this migration: "I saw my countrymen leaving for the new world, seeking their fortunes in a strange country. I knew that they would prosper financially, but they would have no true religion, no spiritual food in their daily lives. I saw the vision of the man of Macedonia saying to me, *Come over into the Macedonia of the Japanese in Brazil and help us.*

Made His Own Way

Ito boldly set about preparing himself to go with his people and tell them the story of God's love, giving them the blessing of the Christian life. But there was no missionary fund behind him. He must make his own way. In December, 1919, he went to the United States and for four long years worked as a laborer

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JN a letter to the Presiding Bishop at the House of Bishops meeting in El Paso, Texas, the Most Rev. Geoffrey F. Fisher, Archbishop of Canterbury, said: "I must plead guilty of trespassing in USA territory without asking your permission. In fact, I was expecting to slip through the Panama Canal unrecognized. But Bishop Gooden would not let that happen. He most kindly collaborated with the Governor and British Minister to give me a night ashore. He delayed his departure himself and arranged a splendid reception for me by the Church people. . . . I am most grateful to him."



ARCHBISHOP of Canterbury, the Most Rev. Geoffrey F. Fisher (left) and chaplain, the Rev. Clive Pare (right) are greeted by the Very Rev. Raymond T. Ferris, Dean of Cathedral of St. Luke, Ancón, Canal Zone. Reception marked January 7 stop on way back from Australia.



Archbishop was one of three ever permitted to work controls in tower at lock

Primate Passes Through Canal



In face of tremendous building difficulties, postwar St. Mary's, Sagada, P. I., is finished

ARCHITECTURE has an element of magic in it, perhaps not for the architect but certainly for the layman. Not many months ago St. Mary's Church at Sagada in the Mountain Province of the Philippines consisted of stark ruined walls and masses of rubble. No funds were in hand for rebuilding, hardly any essential material was available, and, what seemed the most serious hindrance to recovery, no skilled labor existed among the Igorot rice planters who make up most of the willing but wholly untrained population.

Today St. Mary's Church stands strong and serene, made of white limestone, steel, concrete, and native wood, built by some sixty of those same Igorots.

The magician is J. Van Wie Bergamini of Rowayton, Conn., mission architect (FORTH, April, 1946, page 14), with the infinite capacity for taking pains, which is said to be the mark of genius.

The shortage of labor and material grew partly out of the building situation as a whole in the Philippines. What a shortage this was may be judged from the fact that, while the total value of all buildings erected in Manila in 1940 was more than eight

hammer was paid a dollar a day; with a hammer and saw, \$2; with a hammer, saw, and plane, \$3. Notwithstanding all these problems, the church was built.

Sagada is a town or a group of villages with a population of 10,000, at an altitude of 5,000 feet in northern Luzon, a magnificent location in the mountains. Primitive tribes arriving from the mainland in prehistoric times lived there for centuries, hardly touched by the outer world before the arrival of the Spaniards in the 1500's. Even after that, the mountain people continued to live in much the same isolated fashion, barely known to Church or State, until the arrival of Americans in the late 1890's. This arrival was soon followed by the benevolent penetration of these primitive regions by the Episcopal Church. In 1903 St. Mary's Mission, Sagada, was started in a goat shed twelve feet square.

Today the central station has

Architect's Magic Re

J. VAN WIE BERGAMINI REBUILDS WA

million pesos, the value of those erected in 1948 was more than eighty million pesos. In that period the cost of construction had almost doubled, so the volume of building had multiplied by five. Inevitably, materials and labor were in extremely short supply.

Import and export problems helped to make things more difficult. Lumber is an export of the Philippines and even when the sawmills caught up with the increased demand, the lumber was unseasoned and local deliveries were slow. As for labor, the supply was not equal to half the demand. Inquiring how many carpenters were in Sagada, Mr. Bergamini was told that every man in the town had become a carpenter. This reminded him of Shanghai in 1946 when any man with a



CONSTRUCTOR was J. Van Wie Bergamini, mission architect. Here tower goes up.

4,800 baptized people, of whom 1,500 are communicants, and is responsible for eleven outstations. The smallest outstation has about ninety communicants; the largest, nearly eight hundred. Several American bishops have fewer Church members in their jurisdictions than the number in the Sagada mission alone.

In the early days of the mission, intertribal relations were militant, Bontocs *versus* Igorots, etc., to the death. The stone church then erected could have served as a fort in those minor wars, but happily never was so needed. It also survived earthquakes and hurricanes but yielded at last to American bombers recapturing the Philippines in the spring of 1945.

The story of building the new church can be told in Mr. Bergamini's words. Money was provided as Church people everywhere rallied to produce the Reconstruction and Advance Fund. Of the specific architectural problems Mr. Bergamini writes:

"In the former church, solid walls of cut sandstone were securely braced by transverse walls jutting into the church. The roof construction was of pine, so when the building burned, the stone walls were badly cracked and spalled (chipped or crumbled) by the heat of the fire. The first survey of the ruins by the War Damage Commission reported the building a total loss, but when we had cut away a portion of the rock-faced interior stonework (FORTH, September, 1948, page 40), it seemed best to utilize these transverse walls, and to construct concrete arches across the nave of the new church to support the roof.

"We planned to do the work with the local mountain people, a grand race, hard-working and dependable.

"The main entrance arch, twelve feet in width, was of stone. After this was built, we had something else to think about for the reinforced concrete arches across the nave, with their forty-foot span, would be a very different proposition.

"We built one scaffolding, movable, on wheels, to support the centering (the temporary structure) of these big arches. This scaffold was topped with two derricks each capable of lifting a couple of tons. The scaffold had platforms at convenient levels for assembling the reinforcing steel and placing the concrete. When an operation like this runs smoothly the men take a delight in their work



FONT in Sagada church is solid chunk of red sandstone discovered in nearby stream

and never hesitate to tackle the difficult portions of the job. The scaffolding solved the various problems in the construction of the arches, and furnished a secure and convenient base of operations.

"Immediately the scaffold was in position for the erection of an arch, the centering was hoisted into its proper notches; men assembled the reinforcing steel, and as the concrete was placed, the forms were erected. As soon as the forms were taken down, the stone cutters trimmed away the surface of the concrete to expose the white limestone. Last of all, the roof purlins (horizontal timbers) were swung into position. Then the scaffold was rolled to the next arch.

"In erecting the tower, no outside scaffold was used. A sturdy platform the size of the interior of the tower was raised by four jack screws as the work progressed, and when the tower was topped out, the platform was gradually lowered as the men cleaned and pointed up the interior of the walls.

"The church has five rose windows, fourteen feet in diameter, of precast concrete. To make these, a wooden form was built for a quarter of a window. This form comprised sixteen pieces of concrete, or sixty-four pieces of concrete to a window. The form was used four times for each window, twenty times in all. The

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eres Sagada

ERED MISSION



SIXTY Igorots, natives of Sagada, built this church of limestone, steel, concrete, and native wood, under Mr. Bergamini's direction. Unusual techniques helped shorten task.



IN SEARCH of work, better living conditions, and better schools, thousands of South Dakota Indians are leaving reservations. At least two thousand, including family above, have moved to Rapid City, S. D., and Church has followed, ministering to eight hundred members. Valuable contribution to this ministry is out-of-doors church schools (right) conducted by Mary Rouillard, daughter of the Rev. Levi M. Rouillard, priest-in-charge, during summer vacations.



Shacks lacking almost everything but walls and roof do for many families



Tents and out-of-doors living are common in Rapid City settlement



Indians in settlement welcome Church's familiar ministry

CHURCH FOR DRAWN IN

ALONG a creek bottom of two thousand Sioux Indian homes and chapels, nearly a hundred children, are Episcopalian Indians, with them from the reservations where they have always



STRONG, devoted Church people, Indians remain loyal after leaving reservations. Ministry in Rapid City, though facing serious handicaps, especially lack of building, is progressing under leadership of the Rev. Levi M. Rouillard, Indian priest. He holds services in homes and outdoors, and helps people to continue organizations they began on reservations. Above, the Rt. Rev. W. Blair Roberts, Missionary Bishop of South Dakota, talks to children of vacation church school.

WKS INDIANS CITY LIFE

City, S. D., is a settlement far from their reservations, including three hundred, including three hundred. The Church has come to provide them with the



The Rev. Levi M. Rouillard (left) conducts service for settlement people



Church has special concern for its children in Rapid City



Children flock to vacation schools, only religious education possible

PARIS of the Pacific," the Yankee sea captains called Sitka, Alaska. Surely they were not far wrong, the members of the FORTH Tour will agree when, on June 24, they see this lovely town. Backed by three great brooding mountains, the Three Sisters, across a channel from Mount Edgecumbe, an extinct volcano snowcapped the year around, it is one of the most beautiful harbors in the world.

Sitka, located on Baranoff Island, one of the largest of thousands of wooded, mountainous islands of southeastern Alaska, was the capital of Alaska when the Russians owned the territory. It was a thriving industrial city when San Francisco was an adobe mission. In fact, from the foundries at Sitka came many of the famous mission bells of California. A flourishing fur trade extended from Sitka to Fort Ross, Calif. The Russian Orthodox Cathedral, St. Michael's, originally built in the early nineteenth century of logs and pieces of a wrecked warship, with the characteristic Russian dome, still stands. Here was the first lighthouse on the Pacific Coast, and at Baranoff Castle the Russian flag was lowered and the American raised when the United States bought Alaska in 1867.

Sitka is less important now than it was then, but it is still a bustling town. Fishing is the backbone of its economy, with lumber a close second. The harbor is crowded with a fleet



Rolphe Dauphin, St. Paul
"Queen of Pacific," Sitka, Alaska, is among loveliest harbors. Church is in foreground.

FORTH Tour to Attend Service in Sitka, Alaska

of trollers, seiners, and halibut boats, whose annual catch is valued at two million dollars.

And in the loveliest city in Alaska stands one of the Church's loveliest

Alaskan buildings, St. Peter's-by-the-Sea. A small church, partly of timbered stone and partly frame, it seats about one hundred persons. It will be the scene of Morning Prayer for the members of the FORTH party.

In 1949, St. Peter's celebrated its fiftieth anniversary of service to Sitka (FORTH, February, 1950, page 21). On his first visitation up the coast of Alaska in 1896, the Rt. Rev. Peter Trimble Rowe promptly decided that Sitka should be his home. With his own hands he helped build the church whose construction was aided by the work and funds of devoted friends from Sitka to Philadelphia, Pa. In one of his notes, Bishop Rowe wrote, "I find it hard after using the trowel or plane, shovel or hammer, wheelbarrow or paint brush, lifting and placing rocks all day, to handle easily or conveniently at night so small an article as a pen." Bishop Rowe is buried in the churchyard of St. Peter's.



St. Peter's-by-the-Sea, one of most beautiful Alaskan churches, began its service in 1899

Hong Kong Life Has Background of Crisis

FROM Hong Kong, China, comes this report on life in a typical parish of the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) by its rector, the Rev. Roland Koh. Mr. Koh writes of simple matters against the background of crisis. Across the narrow channel China has undergone a vast social revolution. As a result, the Chinese Church there faces a future beset with difficulties. Only in Hong Kong itself does life continue serenely in old familiar patterns, but talk of politics and war is beginning to supersede that of trade and rate of business.

Rich and strategic, Hong Kong is one of those focal points on the globe that always makes news. In the century after it became a British Crown Colony in 1841, this island near the mouth of the Canton River grew into one of the world's largest ports. Ships from all over the world anchor in its beautiful harbor to break their cargoes into small lots for transhipment throughout the Orient. Always crowded, its population has been swelled past the two million mark since the beginning of the Red drive.

This privileged, busy territory has been the episcopal seat of the Diocese of Hong Kong and South China since 1849. Now a part of the Chung Hua Sheng Kung Hui, the diocese comprises the island of Hong Kong and the southern sectors of Kwangtung and Kiangsi provinces. The present Bishop of Hong Kong is the Rt. Rev. Ronald Owen Hall, the only non-Chinese bishop remaining in the Chinese Church.

Despite its predominantly Chinese population, Hong Kong is in many ways more typical of a rich crown colony than of an Oriental city. Yet the narrow strip of land lying along the harbor on the west side of the island might have been set in a dozen big metropolitan centers on the mainland. More than four hundred thousand Chinese are crowded into the many-storied buildings which line its narrow streets. Pedicabs and pedestrians jostle for space; children seem constantly underfoot; hawkers fill the air with their strident cries.

The parish of St. Mary, described on these pages by Mr. Koh, covers this entire area. A typical indigenous Chinese Christian community, it presents a picture of the Chung Hua Sheng Kung Hui in miniature without the distracting elements of political upheaval to be found in other parts of China.



Rich, strategic Hong Kong is outpost of freedom in Asia

The rector, Mr. Koh, is one of the world's hardest working clergymen. Possessed of boundless energy, he personally oversees the myriad activities of the parish, seeming to be in a dozen places at once. Like so many of his parishioners, Mr. Koh himself is a first-generation Christian.

He is well qualified for his difficult job. After his ordination in 1941, he served as student chaplain at Sun Yat-sen University, the first such chaplain to be sent to a non-Christian institution. During 1948 he made an extensive tour of the United States to study the American Church.

This then is the background against which his article is set. But though he describes the everyday affairs of a serene world, he is not unmindful of the instability of that very placidness. In a recent letter he wrote:

The international outlook at the moment is dark and gloomy. I hope and pray that Christian friends in America will continue to look with kindness and friendliness toward their brethren in the Church in China. Nothing should separate us from the love of God and love one for the other. I pray my article may help you all to look beyond the political horizon to the urgent task of the Church here in China, which is to make Christ real to the people.



ST. MARY'S, fine example of Chinese architecture adapted to Christian purposes, is among Hong Kong's largest Cantonese parishes



CROSS-SECTION of city goes to St. Mary's. Prayer groups take Gospel into homes, attract non-Christians.



KINDERGARTEN, newest activity at St. Mary's, overflows parish hall, draws many families to Church



RECTOR and wife, the Rev. and Mrs. Roland Koh, work tirelessly at overseeing parish's myriad activities

Hong Kong Ministry to

• By the F

THREE years ago I had the privilege and honor of visiting many parishes of the Episcopal Church in America. I saw and learned a great deal, and the rich experience has greatly benefited my work in St. Mary's Parish in Hong Kong. At the same time, it appeared from questions put to me that many people do not realize that the Holy Spirit also has been at work in China.

Undoubtedly the Church in China, comparatively speaking, is not yet fully developed. There is still ample room for improvement, for many dioceses have to depend on outside aid. But it is another thing to believe that the Chinese Church remains in its infancy. To do so is to belittle the patience and sacrifice of the many missionaries who have worked there during the past century.



CHILDREN of Koh family are May, aged nine; Julia, eight; Nora, seven; John, five

The years of patient preparation on the part of these far-sighted missionaries have produced many able indigenous Chinese workers and laid a solid foundation for expansion. As a result, many parishes, particularly those in the larger cities, have become entirely self-supporting, and in turn have assumed the role of "mother church," extending help to the rural parishes. Nevertheless, I wish to reiterate that much is still left undone. In all humility we welcome aid, co-operation, and guidance from the more mature Church in America, England, Canada, and Australia.

Surmounts Illiteracy

By and large, the life of a parish in China is similar to that of a parish in the United States, although on a smaller scale. Hence I deem it expedient not to deal at length with such activities as preparation for baptism and confirmation, the Woman's Auxiliary, the choir, the youth fellowship, the church school, the altar guild, summer youth conference. I wish to confine myself to such phases of the life in St. Mary's Parish, Hong Kong, as are not very prevalent in the United States.

To present the Gospel to the Chinese requires more than just the technique of presentation. The first task is to surmount the obstacle of illiteracy. This means, at the very least, teaching the people how to read the Chinese characters. Sunday after Sunday, the words of the hymns

have to be read out, explained, and repeated many times to the congregation.

The reading of the Bible, too, is no mere elocution while the congregation sits listening. The page number of the lesson for the day is announced. Then there is a pause while all turn to the right page and line. Finally comes the clear, slow utterance of the lesson. Therefore, the Church has to supply not only the Book of Common Prayer and the Hymnal, but a copy of the Bible as well.

But very happy results have come from this. Many cases are known in which a Christian who was illiterate when he first joined the Church now is able to read not only the Bible but also the newspapers. Of course it must be noted that the percentage of educated is growing rapidly; a great contribution in this direction has been made by Church-operated schools.

Somewhat related to the preceding are my duties as scribe. Here in Hong Kong the official language is English. Often my parishioners come to me to help them fill in forms for submission to the government. Where necessary I write letters for them and even accompany them to interviews at which interpretation of Chinese into English and *vice versa* is needed.

It is much easier to be and remain a Christian in America than in China. Hong Kong probably has the highest percentage of Christians

continued on page 22

ish Adapts hinese Life

D KOH



BAZAAR in Hong Kong, like bazaars in America, enlists enthusiastic help of everyone. St. Mary's also observes Chinese festivals, draws out women from their seclusion.

Hong Kong Parish continued

in the whole of China and the largest number of churches and schools concentrated in one area. Yet out of a population of two million, not more than forty thousand are Christians. This means two per cent; some place the percentage even lower. Thus many Christians find that out of a wide circle of friends and relatives, they are among the meagerly few who go to church. Distracting elements are many. The urge to do something else—a swim, a picnic, a game of mahjong or bridge—rather than go to church is really very strong.

Ancestral Religions Obstacle

There is the further problem presented by the background of ancestral religions: Confucianism, Buddhism, Taoism. A great number still hesitate to become Christians because they have to carry on the worship of their forefathers. This constitutes a serious deterrent in cases in which the household includes elderly parents, uncles, or grandparents who have not been converted and who control the family purse.

There are several occasions each year when worship of the ancestors takes place in the home. All members of the family are expected to be present and to participate. Dare anyone defy? Defiance, even when it does not entail expulsion from the family, is bound to bring hurt and unhappiness to someone. Filial duty is to some both law and religion.

One effective method which we have adopted to meet these difficulties is the arrangement of family prayer meetings in the homes of our parishioners. These are held every Thursday afternoon in the various homes in rotation. In this way two goals are achieved. The Gospel is brought right into the home, and the interest and curiosity of non-Christian neighbors, friends, and relatives is roused.

There are those who fight shy of coming to church, but who are only too glad to come to the home of a friend or relative to help entertain so many guests. The singing of hymns, besides drawing the attention

of neighbors, helps to produce a congenial and friendly atmosphere. This sense of fellowship and of get-togetherness has a wholesome influence. Many have eventually become converted through first coming to one of the family prayer meetings. On last Palm Sunday, an entire family of eight was baptized by me at the main service.

In addition, every week members of the Woman's Auxiliary help me by organizing visiting teams. Two by two they visit the parishioners, bringing them greetings and cheer from the church and reporting back cases of need for me to follow up. These visiting teams are essential because of the scattered distribution of the more than seven hundred parishioners and because of inadequate provision of transportation for myself. When I was in the United States, I was very much impressed with the work of the telephone teams organized by a few of the parishes I visited. Here in Hong Kong this method can be adopted only on a very limited scale, since very few homes have telephones.

In addition, the majority of people live in flats and apartment houses. Houses in Hong Kong generally have four stories, without any

elevators. Since the end of World War II, most of the stairways have been in a damaged state and poorly lit. Often we have to grope our way up a winding, rickety staircase to the top floor. Five or six of these lofty climbings in a day are enough to sap anyone's energy. But imagine how you would feel if after having negotiated the 120 steps through the labyrinth to the top floor you found everyone out! The Chinese call such a heart-breaking experience "feeling the door nails": you just touch and feel the nails on the door as the compensation for the call. There have been times when in a whole day of pastoral visits I met and saw no one!

Wife Draws Women

Now a few words about the general activities of the parish. The Woman's Auxiliary is organized and run in much the same manner as in America. The problem confronting us is that it tends to be a "grandmother's show" with few of the younger women taking part. Happily, in the past two or three years some progress has been made in this direction. Perhaps this is due to the fact that my wife is the right age to draw together women of all ages.

The organist and all choir members are volunteers. The running

continued on page 28

LET US PRAY

For Easter Day

O LORD God Almighty, whose blessed Son our Saviour Jesus Christ did on the third day rise triumphant over death; raise us, we beseech thee, from the death of sin unto the life of righteousness, that we may seek those things which are above, where he sitteth on thy right hand in glory; and this we beg for the sake of the same thy Son Jesus Christ our Lord. Amen.

For a Will to Peace

A LMIGHTY God, by whose grace we look for the day when a nation shall not any more lift up sword against nation, and when men shall live without fear in security and peace; grant to us in this time of strife the will to labor for peace even while our sword is drawn to resist the oppressor. Let not the evil we oppose turn us from our purpose to achieve unity and concord among the nations of the earth, to thy honor and glory; through Jesus Christ our Lord. Amen.

STRATEGY for laymen's work throughout nation is planned by Presiding Bishop's Committee, meeting at Seabury House, Greenwich, Conn. Included in the group are Harvey S. Firestone, Jr. (front, fourth from left), chairman of Committee; the Rev. Arnold M. Lewis (left of Mr. Firestone) who resigned as Executive Director, March 1; Presiding Bishop.



Town and Country



YOUR CHURCH IN THE NEWS



HEALING is important part of ministry at St. Paul's, Brooklyn, N. Y. Following Holy Communion on Thursday morning, Louis J. Lewis, lay reader, leads service of prayer and meditation, culminating in laying on of hands for healing purposes.



SECOND annual meeting of Joint Commission on Ecumenical Relations of General Convention studies Church's part in National Council of Churches and in World Council. Bishop Dun of Washington (third from right) is chairman.



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A Missionaries' Missionary

continued from page 12

on farms, on railroads, in mines, and as a gardener. He worked in California, Utah, New Mexico, and Nevada, traveling to whatever spot offered a job and saving his money so that he could go to Brazil and do the work he had set before him.

By 1923 he had saved three thousand dollars, enough, he felt, to enable him to set forth confidently on his mission. Arriving in São Paulo in March of that year, Ito held his first service for seven young Japanese men in an hotel room. This service marked the beginning of the Church's work among the Japanese in Brazil. Still a layman, lacking any organized support, yet filled with a deep conviction that God had sent him and that He would provide, Ito began his missionary labors.

“I scarcely knew how to bring the message of our Lord and Master to them,” he reminisces. “But I trusted in His promise, *Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.* Our Father in heaven heard and answered my prayers. I offered myself as a sacrifice for the sake of the immigrants, and He raised up friends and helpers for my work far and wide. I followed our people and was impressed more and more by their remoteness from all religious influences. The one thing they needed to make their lives complete, I endeavored to bring them, and I tried to keep them in touch with the things of the spiritual world.”

In November, 1923, a meeting of the Japanese living in São Paulo was held in the Episcopal Church for the purpose of effecting an organization. The Rev. John Maury baptized eighteen persons, the first fruits of Ito's labors. At that time the work of the Brazilian Episcopal Church had not been started in the city of São Paulo, but the Rt. Rev. Lucien Lee Kinsolving, Missionary Bishop of Southern Brazil, realizing the importance of this work, took Ito and his people under the jurisdiction of the Church in Brazil.

In 1926 Bishop Kinsolving ordained Ito to the diaconate, and in 1928 the Rt. Rev. William M. M.

continued on next page

A Missionaries' Missionary

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Thomas, then Missionary Bishop of Southern Brazil, advanced him to the priesthood. Under the guidance of Bishop Thomas, Ito pushed forward with his work in the face of great hardships. It was a rugged life he led, but nothing daunted him. He was a missionary, and with a true missionary's zeal he went among his own people. His own description reveals the way he worked:

"I had a method and adhered to it. First I looked up those of the Church who had come from Japan. I visited them no matter how far away they might be. I traveled by train, horseback, or on foot. I set to work to become acquainted with all the different colonies. I visited some of them before the colonists arrived, going out with the prospectors into the virgin forests in order to be first on the field.

"I ever held before me the vision of a thousand families brought to Christ by my efforts, filled with the fullness of His life. I visited the homes of all people, seeking those whom I might interest in the Christian way. No group has been too small for attention. Through contacts, oversight, personal visits, conferences, and persistent teaching, the groups have grown into congregations. I visited the centers of each colony and secured lots by gift or purchase where our churches would be built, and with genuine faith erected crosses to show the site of a future church.

"I love children, but have tried to convert the adults first. When the parents have told me, as they often do even today, that they are willing to have their children become Christians, I reply that unless they too become Christians, the little ones will not know Christ. For children will come to know Him and follow Him best through the help of their elders and parents."

Today there are five other Japanese clergymen working under Ito's direction and eighteen organized missions serving several thousand baptized. But even now, missionary work means going from colony to colony, from

continued on page 30

**"I Shall
Try To
Be A
Good
Child..."**



Armandino's entire family perished in a bombardment. He was found wounded but still alive, in his dead mother's arms . . . he had lost his right arm up to the shoulder, and several fingers of his left hand. For years he wandered homeless and hungry.

Yet Armandino faces life with a smile. Now in a Plan colony near Rome, he writes to his American foster mother:

"Your dear letter is a dear company for me, I read it over and over again, always. Do you know I am beginning to do well at school? I can make the little accounts by myself and solve all the four operations. Only in reading I limp. But I promise to do better. I shall try to be a good child, you will see."

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Architect Restores Sagada

continued from page 15

Igorot carpenter and helper constructing the form greeted me one morning with, 'I don't know what I'm doing. I'm just following instructions,' but he followed so faithfully that the twenty different castings made from the form were as perfect at the end as at the beginning.

"The roof has double sheathing laid diagonally in both directions to brace the construction during severe earthquakes and typhoons. The roof framing and sheathing is of Benguet pine (Benguet is a Mountain Province region), covered with a roof of corrugated galvanized iron, which material lasts exceptionally well in this climate. The sheets had to be imported from the United States.

"The window frames are of *apil*, a Philippine hard wood, and the sashes and furniture are of *nara*, a beautifully grained native wood of rich brown color."

Off in a distant part of the Philippines Mr. Bergamini had seen some sandstone of a rich red, which he longed to use for the font but the process of transporting it such a distance would have been beyond consideration. He mentioned his regret about this stone one day to one of the Igorot workmen who promptly said he knew of similar stone in the Sagada region. He took Mr. Bergamini to a mountain stream not too far away and there, imbedded in the stream, was red sandstone, mysteriously appearing in that region, lying there probably for thousands of years awaiting its use as a font in a Christian church. Hard work, assisted by harnessed water-

continued on next page

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FORTH Magazine, in coöperation with the Northern Pacific Railway, has taken many of its readers to see the magnificence and beauty of Alaska, and in 1951 will have its 3rd Alaskan Cruise so that more Americans will add to their knowledge and appreciation of this Territory that is destined eventually to become our 49th State. If you can go this Summer, be sure to enroll for the unexcelled Cruise, under leadership of Mr. Edwin Grime.

But if you prefer a shorter vacation, we recommend Yellowstone Park! For \$200! Indeed for as little as \$135, one can "Streamline" from Chicago out to Old Faithful, Grand Canyon of the Yellowstone and return, with a marvelous time all paid for in full, and money left over in the pocket.

It will cost you a total of 3c, or 1c more than the amount one acre of Alaska cost your Uncle, to write me for free Northern Pacific Railway Travel Literature, and then you can think over the vacation idea, and later on perhaps you'll decide to go. When that time comes, I'm sure you will be very pleased with the good, comfortable, safe service of the *North Coast Limited*, which is one of the very nicest trains to travel on in this country.

Just write "G.P.A." 957 Northern Pacific Railway Building, St. Paul 1, Minn., saying "As a FORTH reader, I'd like your free Yellowstone folder. Thanks." Oh, say, on second thought, this won't cost you even 3c, as a penny postal will do the trick.

Architect Restores Sagada

continued from page 26

buffalo power, brought up the stone, and the font was made.

"Thus," Mr. Bergamini continues, "with industry and integrity, and an appropriation of \$50,000 from the American Church, the Igorots have built themselves a very substantial church, accommodating a thousand worshipers. It is a fitting symbol of their pride and independence."

The first use of the church, even before it was finished, was for the ordination of two native priests; 2,035 persons were counted inside the church that day. The consecration of the building took place on October 22, 1950 (FORTH, February, page 8).

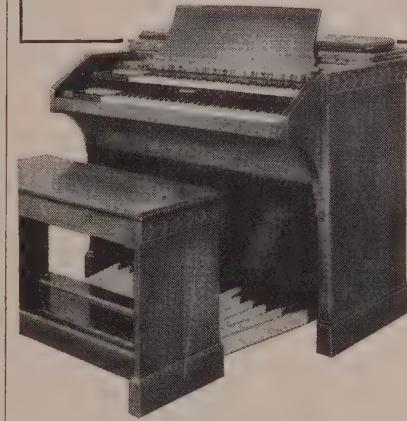
Other mission buildings erected at Sagada are mentioned by Mr. Bergamini: "A convent for the Sisters of St. Mary, with common rooms, five cells, guest suite, and guild hall, the latter a center for numerous activities; also a simple chapel finished in Benguet pine. The Holy Child Orphanage, managed by the two Igorot Sisters, has from thirty to forty orphans. It is an inspiration to see what an orphanage can become with Christian love and management; seldom has \$7,000 been better invested than in this undertaking. Also in the mission is St. Mary's High School, another institution with a grand past and a promising future. The little residence for a teacher or nurse, with its magnificent view, would be the envy of many even in America."

The present resident of the little house, Louise Reiley, R.N., of St. Theodore's Hospital, Sagada, writes, "The view from my living room is really glorious, with picturesque rice terraces, very lovely mountains, majestic pine trees, with wild flowers growing on the mountain side."

Mr. Bergamini mentions also a considerable amount of reconstruction achieved in other mission stations, under the direction of the clergy in charge: in Balbalasang, two residences, girls' dormitory, dispensary; in Besao, a rectory; in Zamboanga, two residences and a parish house; at Upi, two residences, girls' and boys' dormitories, dispensary and industrial building, and the church is under construction.

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Hong Kong Parish

continued from page 22

expenses of the choir, such as music and occasional socials, are reduced to a minimum. The only financial appropriation it has is the offering taken on Christmas Day. I have tried hard, but so far with negligible success, to keep the women members in the choir after their marriage. They prefer to sit with their husbands in the pews.

Since my return from the United States with the experience and knowledge gained there, I have succeeded in introducing a few reforms in our church school. It now has a choir of its own with twenty-five members. There is a regular worship service occupying about twenty minutes, and the children take turns in taking the collection. In this way each one is given an opportunity of doing something. Altogether there are 180 children.

The latest addition to our activities is the founding of a kindergarten which operates in the parish hall. We have 175 children and could take more if we had more room. As a parish activity it has been of great value not only in meeting an urgent need in the form of education, but also in drawing people to Christ. Some of the children and their parents have accepted the Christian faith.

Schools, we believe, are the best ways to provide the Church contacts with the non-Christians in our parish. Even where we have not gained them for Christ immediately, we are gratified to see that they have shown sympathy for our work and teaching. All the children can recite the Lord's Prayer and say grace before meals, and their parents are very proud and happy that they can do so. Further-

continued on page 29

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Hong Kong Parish

continued from page 28

more, a great many of these parents and children have never been inside a church compound before. Now day after day they come to see their children to school. Although many of them are Buddhists or Taoists, they are no longer afraid to enter a Christian church.

The life story of my parish would not be complete without some mention of the work of my wife. The lot of the rector is not the most difficult. His wife does more; the call on her time and energy is heavier. In truth, she occupies a triple role: wife, mother of four children, and "unpaid curate."

She has to work overtime to see that everything is done on time—the meals, the children going to school, answering phone calls, making visits with me, helping the Woman's Auxiliary, and running the church school in her capacity as superintendent. She is a trained nurse, and hence, conveniently becomes the honorary nurse of the kindergarten.

We manage to run our large parish at a cost much lower than the maintenance of the family of an ordinary middle-class businessman. We save as much money as possible not only for our own support, but also so that the parishes in the rural and poorer districts may continue to work for Christ.

All these new activities have greatly augmented the membership of the church. In 1950 there were ninety-three baptisms and sixty-seven confirmations. These are encouraging signs. But much still has to be done. May God help us to make the best use of the opportunities offered to us.

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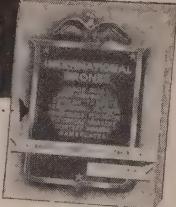
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A Missionaries' Missionary

continued from page 25

plantation to plantation, holding services in homes. The Japanese are scattered, often living in rural isolation many kilometers from villages and towns. Not having roads and automobiles they cannot get in to the regular services, so the Church goes to them. The archdeacon and his clergy walk and ride many weary miles to teach and baptize and bring the blessings of the Lord Christ to these isolated folk.

In 1930 Ito returned to Japan to marry Aya Naide, daughter of the Rt. Rev. John Y. Naide, Bishop of Osaka. They had met years before when Ito was a student and as a postulant for Orders visited the home of his bishop. They have a son and a daughter. The Itos live in the city of São Paulo where the archdeacon serves as rector of St. John's Church, an old factory turned into a place of worship. He is trying to raise funds to build a new church.

His travels carry him as far as nine hundred miles away from his home, and each month he visits every part of his field, leaving much of his parochial work in the hands of his assistant, the Rev. Lourenco Takeo Shimanuki. While Ito can cover his field more easily today, thanks to modern air travel, he still has difficult travel after reaching the larger cities from which he strikes out into the interior, and much of his work is still done on horseback or on foot.

Thus this fine missionary goes on, day after day, giving himself completely to his task of telling people of Him who is *the way, and the truth, and the life*. He says, "When the world is at its worst, Christians should be at their best. I will try to support faithfully the work of Christian missions, and I aim to be a loyal witness to Christ wherever I am each day."

And witness he does with his gentleness, his sincerity, his deep earnestness, his continual good humor, and his abiding faith. Perhaps all missionaries, yes and all Christians, would do well to adopt Archdeacon Ito's daily prayer for their own: *Save us, O God, from making despair our refuge, or difficulty an excuse from action.*



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Tour To Visit Sitka

continued from page 18

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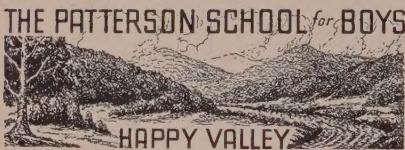


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Tour To Visit Sitka

continued from page 31

Episcopalian at the Mount Edgecumbe School and Hospital, government institutions on Japonski Island, a stone's throw across the channel from Sitka.

A spot of great interest to the FORTH Tour will be the Sitka National Monument, where there is a replica of a Russian blockhouse used during the wars with the Indians when Sitka was founded, the site of the Indian stockade where the Kik-Siti tribes made their last stand against the Russian settlers, and, most impressive, eighteen totem poles, including one of the tallest in the world, the Fog Woman totem.

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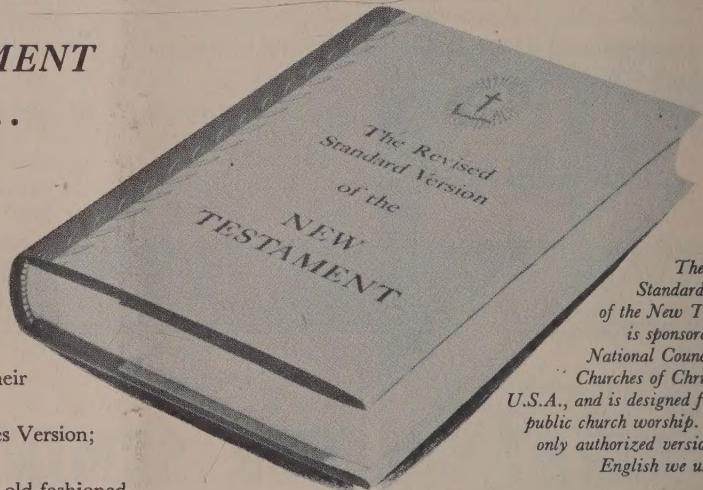
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33 “No one after lighting a lamp puts it in a cellar, or under a bushel, but on a stand, that those who enter may see the light. 34 Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not

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